December, 1844, brought about the issue of an imperial edict granting permission to erect Roman Catholic churches in the ports and to Chinese to accept Roman Catholicism, and in 1846 secured a second edict which confirmed the toleration of Roman Catholicism and promised the restoration to the Catholics of some of the churches built under K'ang Hsi which had been confiscated in the persecutions of the past century or more. A decree of 1845 extended to Protestants the privileges of the edict of 1844. In 1845 Belgians were given the right to trade and in 1847 Sweden and Norway obtained a treaty. In 1851 a convention with Russia further regulated trade between that country and China.

These treaties and edicts provided the legal basis of much of the foreign penetration which the next ninety years were to witness and their leading provisions formed the framework around which the intercourse of the next two generations was to be built. The opening of the five cities for the trade and residence of foreigners served as a precedent for designating others for the same purpose—"treaty ports," as they came to be called. Until 1929 the tariff continued to be fixed by agreement with foreign powers. It became customary to demand an indemnity of China after the latter had been defeated in war. Extraterritoriality was established and for three-quarters of a century was to be the general practice. By it, foreigners, when they were defendants in any criminal action against Chinese, were to be tried under their own laws and by their own authorities; in civil cases with Chinese they might invoke the aid of their consuls; and in controversies among themselves they were not to be subject either to

Chinese laws or courts. When it was devised, the system probably helped to reduce the friction between foreigners and Chinese, but it was a decided infringement upon what in the Occident were considered the prerogatives of a sovereign state.

BETWEEN THE WARS (1842-1855)

Under the new treaties the pressure of the West upon China perceptibly increased. On Hongkong was developed a thriving city. Foreign merchants and missionaries settled there and in the five open ports. The Jesuits reentered China (1840), several Roman Catholic and Protestant organizations sent representatives to begin work, and bodies, both Roman Catholic and Protestant,